1: Karsten--224 [2] (1916-18) 1935 Jivaro
116, 843, 784 (1928-29)

"When a new member is expected in a family this is an important incident which is connected with many interesting ceremonies and many taboos. They deserve particular attention as illustrating in a typical way the general Indian idea of a close and mysterious relationship existing between the parents, especially the father, and the newborn child. Just as the Jibaro or Canelos Indian fasts and observes other rules of abstinence after he has planted and sown his fields or while he is breeding his dog, so he submits himself to similar restrictions in regard to his mode of life after a child is born to him, and naturally with still greater rigour.

These restrictions have special reference to the diet. Among the JIBAROS the woman starts dieting even before the child is born, and at any rate in some tribes her husband joins her therein. As soon as the woman feels herself to be pregnant she abstains from eating salt and sweet things like the papaya fruit (Carica papaya), sugar cane, and a kind of wild grape called shuya. The reason which the Indians give for this abstinence is that if the woman eats salt or sweet things 'the foetus will grow very big' and delivery become difficult. The woman also has to abstain from eating palm cabbage and the intestines of animals, especially of the paca and the wild hog, because, if she eats, the child will get diarrhoea. These rules are, at least among the Jibaros of the Santiago, observed by the father of the future child also."

2: Stirling--111 [2] (1930-1931) 1938 Jivaro
116, 843

"When a woman becomes pregnant, the husband is much more attentive than usual and performs numerous little services that he would not do ordinarily. If it is her first child she is likely to be nervous, in which case the others in the house attempt to keep her mind off the coming event and distract her interest in various ways. Children are very much desired by both men and women and a barren woman is almost invariably discarded as a wife."

20: Dyott--168
116, 262, 843

(no date) 1926

Jivaro

"...When it came to eating the sinewy carcass of the monkey we had brought back with us from the hunt. Inza, Kuashu's youngest wife would not touch it. Most meats are usually taboo for women, but Inza was expecting a baby, and if she had eaten of the monkey, her offspring would have been hairy like the animal. The men devoured the meat greedily, believing that in so doing they would assimilate all the agility and nimbleness characteristic of this forest animal. One of the peculiarities of the poison which had been used to kill the monkey is that it is injurious only when it enters directly into the blood, for it can be eaten with impunity."

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

842 [789] place after a long period of time, may resort to an anti-sterility remedy, which consists of the pulverized leg bone of a fox, which is mixed with manioc beer and drunk. Both men and women say that the preferred first child is a boy, which is justified on the basis that the father needs, and would enjoy having, a son to go hunting with him. Ideally, the birth of a son should be followed by that of a daughter. There is no clear-cut prejudice against offspring of one sex as against the other.

843 [824] The Jívaro are aware of the relationship between insemination and pregnancy, and predict that a fully mature woman can give birth to a baby when the *naitka* tree (botanical identification unknown) has flowered three times after her marriage. The *naitka* flowers twice a year, so their estimate is a year and a half. If the bride is just barely past puberty, they estimate that a longer period, five *naitka*, or two and a half years, is required.

[836] [848] Since premarital sexual relations are common, the birth of a child in a shorter period after marriage is not a cause for surprise. After the birth of the first baby, a three *naitka* minimum is estimated for the next.

[823] It is recognized that pregnant women have strange food cravings and may practice geophagy, something never done by anyone else in the society. They may eat, in small amounts, unfired pottery clay or the brown earth from tubular, above-ground anthills. When birth is expected within five days or so, the woman's diet is restricted to exclude the meat of certain wild birds.

844 Preparation for the birth primarily consists of placing two stout forked sticks, supporting a crossbar about two and a half feet above the ground, in the expectant mother's garden. At the time of birth, a clean banana leaf is placed under the